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Christian Courier

A REFORMED WEEKLY

JUNE 16, 1995/No. 2448

Federal gun bill comes under fire from Christians

Alan Doerksen

ST. CATHARINES, Ont. — Although a majority of Canadians support the federal government's gun bill, justice minister Allan Rock is still coming under fire from critics, including some Christian groups and individuals.

In the wake of public criticism of Bill C-68, Rock proposed some changes in late May to pacify critics of the bill. One is that first-time offenders who inadvertently fail to register a gun would be fined up to \$2,000 and/or face six months in prison — a reduction of the original penalty.

Another change is that the power of police to inspect homes or businesses to check on guns would be reduced so that only homes of gun collectors, owners of prohibited guns, and owners of more than 10 guns, and businesses could be inspected.

A third provision allows handguns more than 50 years old, which are considered as

family heirlooms, to be handed down to a licensed family member, provided the gun has already been registered.

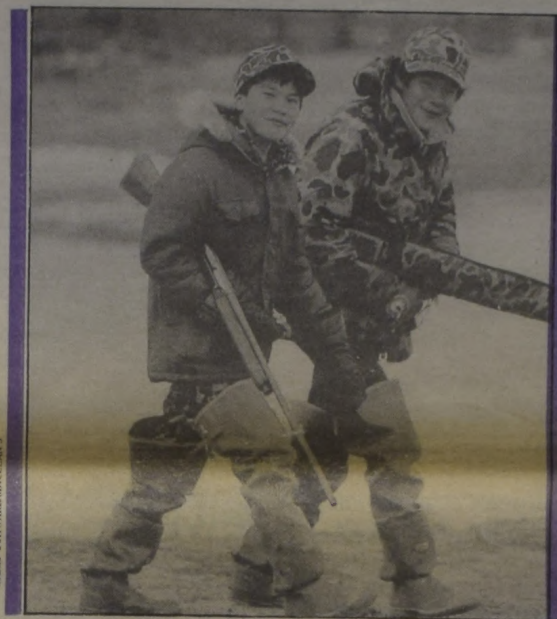
At the heart of the gun bill is a plan to set up a national gun registry — something that has drawn the most opposition from critics.

Rock's amendments have now been passed by the House of Commons and will soon face its third and final vote.

Criticizes media

In a recent memo to Liberal MPs and Senators, Rock criticized the media for what he considers inaccurate reports on the cost of registration and on who will fund the cost.

According to Rock, the cost will not be \$350 million, as some reported, but closer to \$85 million. "The administration of the Canadian Firearms Registration System will be fully funded by the federal government and cost recovered through fees," explained Rock. The cost of issuing gun licences will be



Young Cree hunters in northern Quebec. Native leaders from Quebec and the Yukon have criticized the gun bill for disregarding treaty rights that guarantee natives the right to hunt.

recovered by the provinces and territories through fees, he added.

Majority support

An Angus Reid poll conducted in late May showed that 64 per cent of Canadians support the gun bill, providing ammunition for Rock. The lowest support was in Manitoba and Saskatchewan (40 per cent).

The gun registration system received even higher support nationally, at 71 per cent, including 50 per cent of respondents in Manitoba and Saskatchewan, and 58 per cent in Alberta.

But the justice ministers of the three prairie provinces and the Yukon have spoken out against the gun bill, calling it unnecessary and unworkable, and predicting that it would be routinely ignored, reports Macleans. Native leaders from the Yukon and Quebec have criticized the bill for disregarding treaty rights that guarantee

See MUCH page 2...

First ever conference on Canadian Christian higher education builds unity

Robert VanderVennen

REGINA, Sask. — We need to be centred on a notion of the kingdom of God in order to overcome the barriers to

developing a Christian mind in the work of Christian higher education in Canada, said Michael Tymchak at the first-ever national conference on

Christian higher education in Canada.

In his opening keynote address, Tymchak, dean of education at the University of Regina, said he finds helpful the kingdom ideas of antithesis, inclusiveness, and ultimate loyalty. And he likes its holistic character. He added that the kingdom is beyond movements and calls us to live in "lucid ambiguity."

The conference, held at Canadian Bible College and Seminary, was organized by Ken Badley of the Institute for Christian Studies, John Franklin of Ontario Bible College and Harro Van Brummelen of Trinity Western University.

They felt that Protestant

Christian post-secondary education in Canada has now matured enough that there could be benefit in calling together leaders of Bible colleges, seminaries, undergraduate and graduate schools of the arts and sciences, and Christians teaching in secular universities.

Thirty years ago there were only Bible colleges and individual Christian university teachers.

Peter Rae presented a fas-

inating report of a study he is making of the terrain of Christianity. See CHRISTIAN page 2...

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Harro Van Brummelen (l.) and Ken Badley, who with John Franklin organized the conference on Christian higher education.

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JUL 21 1995

News

Much opposition to gun bill in western Canada

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natives the right to hunt.

Much of the opposition to the gun bill has come from western Canada. Andrew Zuidhof, a farmer in Lacombe, Alta., opposes the gun bill — especially the registration system. "It's a forced situation to register. I don't think it's necessary," he says. "Guns will still fall into the wrong hands."

Zuidhof has a .22-calibre rifle that he uses especially to shoot farm animals that are lame. Mostly farmers and hunters are against the bill, he comments, and in western Canada, there are a lot more gun owners, which is why there is more opposition there.

Not effective

Zuidhof doesn't think the gun bill will reduce crime. Instead, it would encourage the development of an underground market for buying guns. He opposes the proposed penalties on gun-owners who fail to register their guns, although he calls the amended gun inspection rules reasonable. He agrees with native groups that the bill threatens their hunting rights.

If the bill is passed, Zuidhof says it probably will not be enforced by the provinces. Zuidhof is a member of Bethel Christian Reformed Church in Lacombe.

Mike Loenen, a labor representative with Christian Labour

Association of Canada in Edmonton, Alta., also opposes the gun bill. Although he works in Edmonton, Loenen owns land in the countryside and has

Part of the opposition to the bill is an east-west issue, Loenen suggests. "It's partly an alienation issue.... People just hate the Liberals out here."



Federal justice minister Allan Rock

an unregistered .22-calibre rifle which he calls "a gopher disposal mechanism."

Hate for Liberals

Loenen says opposition to the bill is "pretty much a rural issue," adding, "the urban population yawns."

Loenen criticizes the bill's attempt to cut down on crime. "I don't understand how it's going to curtail domestic violence," He also opposes the bill's provisions for police to inspect homes for weapons. "That's what gets people mildly nervous about this," he says.

Predicts non-compliance

Opposition to the gun bill is also coming from Ontario groups such as Sporting Clubs of Niagara (an association of gun and hunting clubs with about 500 members). The clubs have called for Rock to resign because of the bill, says vice-president Jim Finley, of St. Catharines.

Opposition to the gun bill is as strong in Ontario as in western Canada, Finley comments, citing a recent pro-gun rally in St. Catharines which drew 2,500 supporters.

Finley, who does target shooting, challenges Rock's figures for the cost of the gun registration system, saying it will cost from \$500 million to \$2 billion. He suggests the government focus on stopping gun-smuggling rather than passing the gun law. If the gun bill is passed, Finley suggests "a lot of people will not comply with the legislation."

Gun availability

One major Christian group that supports the gun bill is the Christian Council on Justice and Corrections. "We believe that the majority of Canadians support gun control and cherish it as one value that contributes significantly to the relatively safe society in which we live," comments CCJC president Edith Shore.

The one part of the bill CCJC

has trouble with is a minimum four-year sentence on crimes involving guns, because of its "punitive element," says the council's Rick Prashaw.



Rick Prashaw

Gun control is important because "guns are still the cause of way too many deaths in the country," says Prashaw. "It's the availability of the guns and their widespread accessibility" that causes problems. Commenting on opposition to the bill, Prashaw says, "It's clear the west and particularly the rural west has problems with the provisions."

Prashaw agrees that native people have a just complaint against the bill. "There have to be exceptions and recognition... that a way of life has to be respected," he says.

Christian educators discuss challenges they face

...continued from page 1

tian higher education in Canada. He is exploring the creation of alliances among these schools and is asking how various models of alliance have affected the colleges' freedom of action and religious identity.

Badley and Van Brummelen

reported on a major study they have undertaken of the extent to which professors at Christian institutions shape their teaching to fit the "mission statements" of their schools.

They were surprised to find that at the 16 schools and for the 135 courses for which they

received survey responses most professors disdain their school's mission statement, which is more true for older than younger professors.

Teachers did more to foster leadership and a Christian mind in their classes than showed up in exam questions. Van Brummelen cautioned, though, that Christian educators should not buy into the behavioristic notion that only information that can be quantifiably measured is real knowledge.

Miscellaneous offerings

Don Page, academic vice-president of Trinity Western University, said that developing Christian leadership was a key goal at his school, and he showed how they have worked to develop that in all courses.

Robert Bruinsma described how in his teacher education classes at The King's University College he draws out from his students their ideas on what makes for a good teacher.

Keith Ward of The King's described how constructs have given way to experiences in our post-modern university world, with a resulting erosion of ethics in higher education.

John Wood, also of The King's, described problems of reductionism in the natural sciences, and showed the ways Christians are developing a maturing theology of stewardship of creation.

John Valk told of difficulties he and others are experiencing in introducing courses in religious studies at the University of New Brunswick, where

he is chaplain, in spite of public Christian convictions expressed by university leaders over the years.

Gordon Matties of Concord College, Winnipeg, described his school's experiences in developing a capstone course integrating Christian thinking with student studies at Concord and at the University of Winnipeg.

In all, 37 papers were given for the more than 80 people from across Canada who had come to Regina for the three-day conference. There was much personal interaction, excitement, and a strong feeling that another such conference should be held two years from now.

What's out there?

(NC)—Once you know what skills you have to market to employers, you can target where you would like to work. There are five main areas in which young people with little or no work experience can often find jobs:

HOSPITALITY: hotel worker, restaurant worker, tour guide
OFFICE: typist, receptionist, clerk
LABOUR: construction worker, warehouse worker, gardener/landscaper
RETAIL: grocery clerk, department store clerk, cashier
RECREATION: camp counsellor, special event worker, pool attendant

HIRE
a student.

News

Thibaudeau's argument arose out of feminist position, says Posthumus

Alan Doerksen

TORONTO — Two recent Supreme Court rulings dealing with child support payments for divorced couples and medical coverage for common-law couples have drawn support with some criticism from Christians. But a divorced Quebec woman has spoken out strongly against the first ruling.

In late May, the Supreme Court agreed, in a 5-2 vote, that the federal government is allowed to tax child-support payments received by a divorced parent with custody of children, even though the parent making the payments can get a tax credit for the money paid.

Susan Thibaudeau, of Quebec City, had argued that she was discriminated against because she must pay tax on the monthly support payments she receives, even though her ex-husband is not taxed on that income.

maintain women and children in poverty."

Negotiated amount

Toronto lawyer Wietse Posthumus agrees with the court decision on this issue. Referring to Thibaudeau, he says, "the



Susan Thibaudeau

money she got was a negotiated amount." When the size of child-support payments is decided, the present system is taken into account, says Posthumus. "The amount that a woman gets is 'grossed up' to account for that." Thibaudeau's argument "grew out of a feminist approach," he says.

Harry Antonides, of the

Christian Labour Association of Canada, agrees with the ruling but adds, "I have a lot of sympathy for deserted women." Usually, fathers are expected to make the child-support payments but "the bigger problem is the non-payment of the money they're supposed to pay for children."

Linda Leenders, a Toronto Shiatsu therapist who is a member of AWARE (a group of Christian Reformed homosexuals) disagrees with this court decision and suggests that a divorced couple should share the tax burden on support payments. There should be "greater protection of the one bearing the greater burden." The present laws provide greater protection and tax benefits for men, who tend to have higher incomes than women, says Leenders.

Common-law recognized

In another decision, the court ruled that the Ontario government had illegally discriminated when it told insurance companies to provide certain benefits to married couples without also requiring that benefits go to common-law couples.

"That decision was a little bit foregone," says Posthumus. "Certainly in Ontario, common-law has become quite

entrenched."

Posthumus calls the decision "a natural progression."

Asked how Christians should react to this ruling, Posthumus says, "I think Christians should promote committed relationships — first of all, marriage between heterosexuals. I think we'd better be careful before we renounce all common-law relationships."

Antonides comments, "the common-law couple relationship is recognized as a normal relationship."

Common-law relationships need to be honored as being committed, says Leenders.

Gerald Vandezande, director of public affairs for Citizens for Public Justice, agrees that com-

mon-law couples should get insurance benefits. "A common-law marriage is recognized as a bona fide marriage" in Canada, he says.

Gerald Vandezande comments that these days, many people are asking the Supreme Court to solve issues that Parliament should deal with. The Supreme Court should be seen as a last resort, he says. Parliament seldom overrules the Supreme Court. "Once you get a court decision, that's it."

In issues like these, the Christian community "has to become very positively and practically involved" and should put ideas on the table, says Vandezande.

Couple as a unit

In voting on this issue, the five judges who supported the present system were male, and the two dissenting judges were female.

The majority of the court ruled that there was no discrimination because tax laws for divorced couples tend to benefit them by allowing them more after-tax money. The majority looked at the divorced couple as a unit, but Thibaudeau argued that nothing in the tax laws requires the parent who pays support to pass on his or her tax benefits to the other parent.

One dissenting judge, Madam Justice Claire L'Heureux-Dube, wrote that the system imposes a real disadvantage on many divorced mothers, even though it provides tax savings to many couples. Madam Justice Beverley McLachlin, the other dissenting judge, argued that in 30 per cent of cases couples lose money because of the present policy.

"The government knows I'm right, but power wins against justice," commented Thibaudeau recently in the *Globe and Mail*. "I'm ashamed to live in a country like that, where women and children are not important and the government chooses to

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Editorial

The idea of being in control is a myth

She is a believer, but her husband is not. Her husband doesn't want to confess that Jesus is Lord, she told us. It has something to do with his desire to be in control of his own life. "God has given us a brain to think with," he will say. "Why should I submit to Jesus and stop thinking?"

"Where did your husband get the idea that Christians are people who stop using their brains?" we asked.

"From people like myself, who might say, 'I won't give you an answer now, I have to pray about that first.' That kind of answer drives him bonkers. It tells him that the person he's talking to takes his or her orders from someone else. To him, that's silly and undignified."

The woman's story is a common story. Deep down her husband wants to control his own life. And he wants to do it by thinking things

through. At least, that's what he *thinks*. But in reality it's not his thinking that sets the course of his life, but whatever it is that is in charge of his spiritual centre. This man is influenced by spirits as much as the praying Christian is influenced by God's Spirit.

The idea of brain control, which a lot of people nurture, is a myth.

A dead-end street

Take, for instance, a person's political choices. They are not the result of mere brain power. Suppose one person votes NDP and a neighbor, who is equally smart, votes Liberal. Why did they vote differently? Not because of their brain power but because of an inner inclination that we might call their spiritual bent. And this inner inclination is subject to all kinds of unseen influences, either from the past or from the present. These influences are the powers and principalities that hover in the background of every human activity.

Some people cling to the myth of personal control of life. They die bravely with the banner of "Nobody's going to tell me what to believe" clutched between their rigor mortis frozen fingers. Others, thank God, find out in time that personal control is a dead-end street.

Small-c Christians

I know such a person. He recently surrendered his life to Jesus. The very term "surrender" sounds like betrayal to the dyed-in-the-wool, I'm-in-control person!

This man was baptized as a child in the Church of England, but he never understood the Christian faith to be a world-shaking, people-shaping force. His parents were small-c Christians, who looked upon Christianity as a cultural nicety rather than a spiritual struggle. Their son grew up in the '50s and '60s thinking of the church as a social institution (it "hatched," "matched" and "dispatched") and of Jesus as an interesting historical character.

At that time, technology was making all kinds of wonderful leaps: his parents got their first radio, their first telephone, their first television set; and Americans had put a man on the moon. Human beings could do everything, it seemed. It had never occurred to the young man growing up in England and immigrating to Canada that it was important to believe in God.

But then a few things happened in his life that changed his mind.

His marriage fell apart and he experienced difficulties with his children. He eventually remarried, this time to a person who had a strong faith. When tragedies struck his wife's

extended family, he marveled at the strength of the family's faith. He read *Mere Christianity* by C.S. Lewis, a former atheist who became a passionate Christian. Not only that; Lewis was very much a thinking person who could explain the absurdity of not believing in God.

Finally, the man's second wife gave birth to their child, an event which moved him deeply. He saw the new baby as a miracle. He concluded that there must be a creator behind all this and that this creator could only be God. And if God was *really* God, then he must be in control. And if God was in control, then he himself could no longer be in control.

All these influences conspired together to break down the walls that earlier influences had so carefully constructed. (We're talking about the Holy Spirit breaking down the work of Satan, folks.) Today, this man understands that Jesus is Lord. And strangely enough, he does not have to think less, only differently.

Total submission

One small victory for the Kingdom of Christ, you say. But multiplied many thousands of times throughout the centuries and throughout the world, these little triumphs really spell the end of the kingdom of self-determination.

Too bad that so many people have been deluded by Satan into believing that a thinking person does not need faith. As a friend of mine might say, a person must be one brick short of a load to think that he or she is in charge of his or her own destiny! **BW**

Not a profound question

"Why doesn't God just appear, physically, beyond doubt, and then we wouldn't have to have faith; we would know God with certainty?" a young professor of theology asked an older colleague.

"Your question is an interesting one," answered the colleague. "If it is asked by a young person and asked with sufficient passion, it can seem like a profound question. But, in the end, it is not profound. What it betrays is a profound lack of understanding of the Incarnation!"

"To ask a question like yours is tantamount to staring at the most beautiful day in June, seeing all the trees and flowers in full blossom and asking a friend, 'Where is summer?' To see certain things is to see summer. To see certain things is to see God."

Taken from a column by Fr. Ron Rolheiser in *The Catholic Register*

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Letters

Native ministries need holistic approach

I appreciated George Vandervelde's lucid and illuminating article on proposals before Synod 1995 for restructuring CRC denominational agencies and ministries (Will Synod approve a two-legged stool and a fish without a pond? May 19, 1995). I share George Vandervelde's serious concerns about the detrimental impact the proposed changes will have on Canadian CRC missions and ministries.

I do, however, take issue with Mr. Vandervelde's assertion that incorporating the Canadian Native ministries into Home Missions makes good sense. I heartily disagree.

The need for a culturally and geographically appropriate assembly and governing structure is necessary not just for the Canadian CRCs in general, but also for the Canadian Native ministries in particular.

Holistic ministry

The CRC Indian and Metis ministries programs in Canada have evolved into unique worshipping, working, social and cultural communities. They are not based on the evangelism model used by Home Missions. They see their task much more holistically than do the

American Home Missions ministries, focusing on meeting not only the spiritual but the broader social, cultural and political needs of the Native peoples in the communities which they serve.

Furthermore, our Canadian CRC Ministries with Native peoples are developing a model of ministry which is gaining increasing respect in ecumenical circles, as evidenced by Vancouver School of Theology's regular invitation to Rev. Henk DeBruyn of the Winnipeg ministry to lecture in the Native Ministries study program.

The proposal before Synod to subsume the Canadian Native Ministries under Home Missions has been the source of anxious discussion and a great deal of concern within the National Committee for Indian Ministries in Canada, and has caused considerable worry within the three Indian Ministries centres in Canada. Some of the Aboriginal partners in the Canadian CRC Indian Ministries, who have been exposed to the Home Missions model used for the past 100 years among Native peoples in the U.S., have expressed not only disagreement with that model, but have verbalized a sense of betrayal that their ministries could be subsumed

under a program for which they have great distrust.

A model for others

I chair a national coalition on Aboriginal issues (the Aboriginal Rights Coalition, of which the CRC in Canada is a member) and regularly hear comments from ecumenical colleagues (both Native and non-Native) who appreciate the unique model being developed by the Canadian CRC Indian Ministries.

Moreover, in my role as chair of ARC, I am frequently invited to participate in forums such as the United Church's All Native Circle Conference gatherings and the Anglican Church's Council for Native Ministries assemblies, where I encounter feedback from Native colleagues who regularly see the work of the CRC Indian Ministries, and hold them up as a model for developing culturally appropriate ministry among Aboriginal peoples.

A move to subsume these ministries under the Home Missions board would seriously undermine the excellent work of 20 years of the National Committee for Indian Ministries' work in Canada. It would be disastrous to impose the model used by Home Missions in American Native communities to the Canadian Native ministries which have evolved in an entirely different way. In fact, I am convinced to do so would ultimately mean their demise.

I wholeheartedly share George Vandervelde's sentiments about the risks of adopting the denominational restructuring proposals before Synod, and foresee a particularly damaging impact for the ministries with Native people which our Canadian CRC congregations have faithfully supported for over 20 years.

Lorraine Y. Land
Toronto, Ont.

Restructuring plan meets desire for integration and identity

Thanks for raising the issue of the proposed restructuring of Christian Reformed ministries in Canada (C.C., May 29). The proposals made to Synod 1995 by the committee of Canadians appointed by Synod 1993 are indeed far-ranging and fundamental. They come after two years of listening to every Canadian CRC council, to every Canadian classis, to CCRCC delegates, CCRCC committee members and agency personnel based in Canada and the U.S.

Through those discussions it became clear to us that strong medicine is needed for CRC ministry in Canada to become as effective as it should be. Although Canadians differ here and there as to how we can best accomplish this, they have consistently told us they want better ministry integration and identity.

Given the restriction that synod has declined to implement regional synods, we believe our report proposes workable steps that will at least go a long way to meet those dreams.

One-sided presentation

While I'm glad you opened the discussion, I'm somewhat surprised that you chose to devote three pages to Dr. VanderVelde's strong criticisms of our report without devoting a single line to its defense either by a committee member or anyone else. While Dr. VanderVelde's concerns certainly

deserve to be heard and discussed, it would have been more helpful to your Canadian CRC readers to hear the other side as well. Our committee has thought long and hard about the concerns raised by Dr. VanderVelde and we feel there are good answers to them.

I must admit that I felt your editorial in that same issue was a bit unfair. Had you consulted with others before planning our report you might not have changed your mind but you could have avoided asking questions like "Should not all work done by our churches be under the authority of an assembly?" Our report clearly argues that Canadian ministries would be accountable to our widest assembly.

It may be a moot point whether the Canadian churches still trust that assembly to adequately govern and give direction to our work in Canada. But if we don't enjoy that level of trust then no proposal will work except a break-up of the CRC along national lines. I for one really hope and pray we don't need to move in that direction.

Bob De Moor, Chairperson of the
Committee of Cannucks Dealing With
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Please see letter on page 14

50th Anniversary Rearview Mirror



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Opinion

The farm has become a violent place

Teunis van Milligen

Clarence Bick makes the case in a May 12 letter to CC's editor that indeed "technology has improved our life." His letter came in response to Bert Hielema's position in his April 28 column that we are facing an unprecedented crisis in human history caused in large degree through the combined easy movement of technology and the lack of political globalization.

Bick gives his opinion about the positive effect of that technology on food production. He considers it an improvement that only three per cent of the population today needs to be involved in the production of the food we as a society use to maintain life.

In the same issue, Maynard VanderGalien poses the question "Biotechnology: miracle or monster?" According to VanderGalien, whatever is happening in the laboratories of the universities and pharmaceutical companies is nothing really new. After all it is very familiar to Artificial Insemination used to impregnate his father's cows back in the 1950s.

We have ignored the animals

These issues concern me as a hog farmer and even more in light of the fact that in those areas, too, I am called to follow

the command of Jesus to love.

I think it to be a fair statement that as Christians we have by and large ignored the plight of the chicken, the pig, the cow and even that of the cat, dog, rat and mouse. It seems as if our understanding of stewardship does not cover them. Many of us have made them into "things."

Through the use of technology we have put the laying hen in battery cages and invented the bird called "broiler." In doing so, we have ignored the unseen line, but there nevertheless, drawn by the Creator.

Sterile environments

The pregnant sow we locked or tied in the dry sow stall for 100 days at a stretch, where she is unable to even turn around. For birthing time we designed a farrowing crate, meant to protect her offspring, turning the sow into a machine with mammary glands. We make null and void the traits instilled in her by the Creator, which by the way, are still very much evident after all these years of selective breeding.

The cow's potential has not even been reached yet. Available technology is turning her into a milk factory all on her own. Of course, grazing interferes with that production, so many cows are kept indoors all

the time. Many can only stand the pace for a few years. The calves have really become a byproduct, satisfying the appetite of those that lust after the pale soft meat called veal.

The dog and cat have been turned into a pet, sterile in their neutered and spayed state, bred to adapt to an artificial environment. Whenever we have enough of their companionship, we take them to a so-called animal shelter where euthanasia is practised. The rat and mouse, elevated to serve as research model, are aiding us in our search for ever better products that will help us live longer more comfortably.

It does not really matter that these animals, both on the farm and in the lab, cry out to God their maker. We have lost the ability to hear them.

Wildlife is fair game

Our search for so-called economic activity to create (more) wealth now reaches for more and more species. Lamas, emus, ostriches, deer, antelope, elk and others are now fair game for our "advanced" farming practices.

Biotechnology is allowing us to mix genetics from different species and plants (even from humans) to create totally new species in order to create more wealth. I suspect we will even

respect these creatures less as we put them under our control.

Even life in the oceans cannot escape. Our management of fish stocks has left the cod fish depleted. To fix that we are setting up fish farms along the ocean shore, so that we may continue to eat fish and derive

welfare conference in Ottawa a number of years ago.

Don't you think that as a community we are very quiet about the application of God's Word in these situations? When are we going to speak? Are there some amongst us who dare to make a noise along with



Even turkeys experience cramped living quarters.

new economic benefit using "farming" technology. What has been learned in animal husbandry is now being applied to fish farming, with largely the same results: deny opportunity to express normal patterns of behavior and use antibiotics to maintain growth.

How convenient to blame the seals for the major share of the disappearance of the cod fish and where else to turn but to technology for the answer. Research is under way now to develop birth control methods to control the seal population off the east coast of Canada. How arrogant can we get?

How did we get to this point? Have we, in the words of Dutch economist Bob Goudzwaard, become worshippers of idols? Has our desire for a better life turned into coveting, using technology as the means to get? Are we finding now that instead of technology serving us, we are serving technology, and woe to those who do not bow down?

Does that isolated incident of collecting semen from a bull by a man's or woman's hand in order to impregnate VanderGalien's father's cow have something to do with how we use technology today?

Christian community is quiet

"Whatever we do to animals we will eventually do to each other," Jim Badow, then executive director of the Canadian Federation of Humane Societies, told us at a farm animal

Bert Hielema? VanderGalien leaves us with the impression that there is not much need for alarm. Is he right? Hielema talks about a crisis, is that just talk of an alarmist?

From animals to humans

Through the eyes of my children, especially my youngest daughter, I began to see what I was doing to the animals that I had placed under my control. All of our children have since left the farm. Which is as it should be. The farm has become a violent place, not fit for children. Come to think of it, many of them are not fit for adults either.

I believe animals have paid quite a price for our present standard of living. No doubt they will continue to do so, but signs are quite visible now that the contribution of animals won't be enough. Technology allows us to move production of goods and food at an increasing rate to wherever it can return the most wealth. Are we getting to the point now where we are demanding that some people, too, must contribute in order to maintain other people's standard of living?

If technology gives us that power, and it appears that it does, we had better join the animals in crying to God our maker and repent. Our God is a jealous God, he does not allow his people to serve idols.

Teunis van Milligen lives in Bridgewater, N.S.

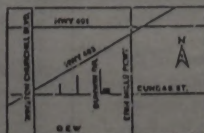
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Intergenerations/Arts

What the Holy Spirit is doing in my life

"We have different gifts according to the grace given us..." (Rom. 12:6a).

When I went to the Toronto Vineyard I was blessed with the gift of prophetic intercession. Since then, praying has become my favorite pastime. I like to pray all day long, especially while doing mundane tasks like ironing, folding laundry, vacuuming or dusting. Sometimes I pray in tongues. During prayer my midriff pulls in or bounces out as I communicate with the Lord.

A concern or a person's name will pop into my head; other times I'll meet someone who could use a prayer. One day, I met a friend. "Marian," she said, "Someone told me you know what to do about blocked tear ducts." My friend looked at me, her eye askew — the whole area beside her nose was painfully swollen.

As babies, four of my five children had blocked tear

ducts; that made me an expert. "You massage it, like this," I said, poking my finger at the swollen corner of her eye.

"Ahwww!" she pulled away, wincing.

"I'll pray for it," I offered lamely.

That afternoon I prayed.

Later my friend told me how the swelling and soreness had disappeared during a 10-minute afternoon nap the very day we had met.

On another occasion, I prayed for help finding a bike for 10-year-old Michelle. I decided to look at garage sales in the more well-to-do areas of town. While sitting in the van waiting at an intersection, I noticed a sign for a garage sale at a nearby townhouse complex. I had already disregarded that particular sale, but my midriff tightened — I was being directed there.

So Michelle and I went and sure enough we came across a pink bike, just the right size and in great condition. Michelle

liked it immediately. We bought it for \$25.

Sometimes my prayers are less specific. One day, a dedicated Christian friend shared a genuine concern about letting go of the tried and true traditional Christian Reformed ways — music from the *Psalter Hymnal*, men in office, two services — and exploring new ways: women elders, hand clapping, hand raising (never mind laughing, crying and falling down).

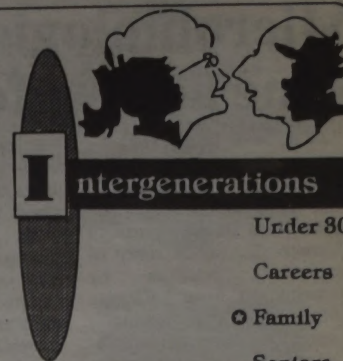
After our conversation I prayed, "Open our eyes Lord; open our ears Lord; open our hearts to your will." I know he is doing just that.

Divine housekeeping

I also perceive that the Lord is cleaning up my life right now. Once in a while I become confused, think bad thoughts or have ugly dreams and then I know I've done something wrong. I rebuke the evil and examine myself for sins. Did I sin while talking to the school principal? To the secretary? To my

neighbor? Yes, I did. I told her I would leave my daughter Amanda with her 10 minutes when I knew very well it would be more like 30 minutes. I lied. "Sorry, Lord. Thank you for paying for that lie on the cross." Through this process, the Holy Spirit is showing me the sinful habits he wants me to leave behind.

Of course the Holy Spirit has been working in my life since long before my Vineyard experience, but I have never been quite so aware of the Spirit before. And, the Holy Spirit is certainly in the Christian Reformed Church. He has given gifts to all kinds of Christian brothers and sisters. Everybody's gift is tailored exactly to that person. Our gifts are all different. But gifts of themselves are nothing. The goal is to come before the Lord using our gifts to glorify his name forever and ever.



Intergenerations

Under 80

Careers

Family

Seniors



Marian den Boer lives with her husband and five children in Hamilton, Ont.

Children's books

Little books with special effects a toddler's delight

Margaret Griffioen-Drenth

Instilling a love of reading in our children starts with reading stories to them. If the books we choose contain biblical truths, are fun, colorful and hold some surprises, all the better!

In the fall of 1994, when my son was two and a half, I purchased a series of four books published by Word Publishing that became an instant hit in our house. The "Little Parables" series by Alan and Linda Parry are small and every page contains a simple statement or two with a "lift-the-flap" picture.

When I brought the four stories home, I must have read them each a dozen times that day to Derek who was fascinated by the lift-the-flap pictures. Little did I realize the impact they had. The next day I found my son sitting on the couch "reading" the books aloud so accurately that it seemed as if he were actually reading the texts verbatim.

What joy to hear a toddler telling the stories of "The Lost Coin" (Luke 15:8-10), "The Lost Pearl" (Matt. 13:45-46), "The Lost Sheep" (Luke 15:1-



7), and "The Lost Son" (Luke 15:11-32).

Random House publishes two "Little Bible Window Prayers" books, *The Lord's Prayer* and *The Lord is my Shepherd*, both by Sally Lloyd Jones, illustrated by Chris Demarest. Every page of these tiny books, including

the cover has a clear "window," and as the reader progresses through the book, more images are revealed.

My "book reviewer," Derek, (now three) is fascinated by the windows of these books, but the wording is taking him a bit longer to connect to the illustra-

tions, especially in *The Lord is my Shepherd*, where the adaptation is contemporary, but the illustrations show Christ and children in more biblical settings. *The Lord's Prayer* is a contemporary adaption with contemporary scenes for illustration. However, as we talk about these books together, I can see that they, too, are becoming favorites.

Books become friends, too

Random House also has two "Little Bible Pop-ups" books. Currently we only received *Now the Day is Over* for review (the other is *All Creatures Great and Small*). This little traditional prayer is delightfully illustrated with fun pop-ups; the three-year-old book reviewer requests it frequently!

All the above-mentioned books are hardcover, in the \$5 to \$6 range and readily available at most Christian bookstores; or they can be ordered by providing your book seller with the title, author and publisher. They were all published/released in 1994/95.

New Friends, True Friends, Stuck Like Glue Friends is a more traditional sized preschool book, but that's where traditional ends with this fun book published by Wm. B. Eerdmans in Grand Rapids, Mich.

Zany illustrations by Rose Rosely (whose credits include "Sesame Street" animation) and fun "lyrics" by Virginia Kroll, present children with the many types of friendships that are available.

While adults may have trouble understanding some of the friendships — i.e. "bumble friendships" — the three-year-old in my house had no trouble at all with this concept! There were lots of giggles as we read this book. I had a real battle retrieving it in order to write this review.

The press release by Eerdmans lists this book at \$14.99 U.S. Check your local Christian bookstore for the Canadian price.

Church

Microbiologist finds Christians share more than wine and wafers in communion

LODI, New Jersey (EP) — The use of a common cup in communion is a religious ritual filled with tradition — and with opportunities for the spread of infectious disease. A study of communion practices by microbiologist Anne LaGrange Loving found that dipping a communion wafer into a common cup is safer than sipping from the cup.

Loving, who reported her findings to the American

Society for Microbiology May 23, recruited volunteers from the faculty, staff and administration at Felician College in Lodi, New Jersey, where she is employed. The volunteers simulated communion services, then Loving studied bacteria in wafer and wine samples.

Sipping from a common cup can be hazardous for people with cancer or AIDS or others who have weakened immune systems. A number of studies

have demonstrated that microbes can survive in communion cups, posing the threat of infection transmission.

Dipping a wafer in wine is marginally safer, Loving discovered. When all wafers were dipped by a "minister," as is the practice in some churches, bacteria grew in seven per cent of wine samples, and on all wafer samples. When "parishioners" dipped their own wafers in a common cup, no bacteria grew

in the wine, but it did grow on 79 per cent of wafers.

Most of the bacteria that showed up in the study were harmless varieties normally present on skin, though Loving also discovered the disease-causing fingertip bacteria *S. aureus*, and fecal bacteria such

as *E. coli*.

Loving emphasized that there is no evidence of sickness caused by participating in communion, and that the bacteria found in her study are spread many others ways. Healthy people can handle exposure to common bacteria.

Four million graduate from Bible study courses in the Philippines

Melanie Jongsma

SOUTH HOLLAND, Ill. (Bible League) — More than 20 years ago The Bible League (an international Scripture placement and church planting ministry based near Chicago, Ill.) began a Bible study program in the Philippines known as "Project Philip." The program began as a "religious correspondence course" under the direction of local church leaders. Its purpose was to get Filipinos involved in reading the Scriptures. Once a student had completed the course, he or she

would be given a New Testament. This month the four millionth student will graduate from the program and receive a New Testament.

It took 14 years (1972-1986) to graduate the first million students. Only six years later (1991) a second million had completed the course. And only three years later (1993) a third million had graduated. Now the four million milestone has been reached less than two years later. The Bible League estimates that more than 400,000 of these graduates received

Christ and were baptized as a result of the course.

The success of The Bible League's ministry in the Philippines has been influential in defining their ministries in many other countries. It was in the Philippines that they became convinced of the effectiveness and efficiency of working through local churches. And the Project Philip program proved the value of interactive small group Bible studies for people curious about Christianity.

Popular Open Doors evangelist sentenced to two-year jail term in Cuba

Kenneth D. MacHarg

QUITO, Ecuador (NNI) — Spokespersons for the French office of Open Doors with Brother Andrew report that a popular Pentecostal cleric has been sentenced to a two-year jail term in Cuba, charged with insubordination and holding illicit meetings in his home.

Open Doors, a para-church ministry to persecuted Christians, said Vila was tried and sentenced within hours of his detention at his home in late May in Camaguey Province, east of Havana.

Vila reportedly had oversight of a house church with some 2,500 members. Though technically illegal, house churches are part of a growing trend in Cuba as a result of strict government restrictions on the construction of new churches. Rapid church growth in the late 1980s rendered many church structures inadequate to accommodate thousands of new members seeking to attend services.

Open Doors reported that the Cuban justice ministry had earlier warned Vila and other clergy that they could face fines or prison terms unless they suspended the house church activities.

Vila, who has been detained on several previous occasions, was once detained by authorities for "practicing medicine without a license" after he conducted healing services throughout the country in approved churches.

David, Deborah win magazine's Old Testament popularity poll

NEW YORK, N.Y. (EP) — Israel's King David and Prophetess Deborah are the most interesting figures in the Old Testament, according to a survey published in the spring issue of *Biblical Archaeology Review*.

The survey attracted more

than 8,000 responses. David narrowly edged out Moses in the polling for most interesting man, by a margin of 31 per cent to 29 per cent. Abraham came in third with 19 per cent of the votes, followed by Joseph (11 per cent), Jacob (five per cent), and Saul (four per cent).

Opinion was also closely divided in the polling for most interesting woman, where Deborah received 27 per cent of those voting, less than one percentage point more than Rachel.

Eve was in third place with 15 per cent of the vote, followed by Miriam (13 per cent), and Hagar (seven per cent).

Church of England remains opposed to gay relationships

LONDON, England (EP) — The Church of England has reaffirmed its commitment to its current policy on homosexuality, despite the recent promotion of Bishop David Hope, a clergy who has said

that his sexual orientation is "ambiguous." George Carey, the Archbishop of Canterbury, answered critics in late April by saying that the church would not be changing its policy on homosexuality. The archbishop dismissed suggestions that the church might soon allow the ordination of practising homosexuals or accept the same-sex relationships as marriage. Hope, who says he is celibate, although he described his sexuality to be "in a gray area," followed several senior clergy who have acknowledged their homosexual orientation after pressure was put on them to "come out" by a gay rights activist group.

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'Building a heaven in hell's despair'

"If you really keep the royal law found in Scripture, 'Love your neighbor as yourself,' you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers" (James 2:8-9).

They used to tell the story in Ontario of a farmer near London. His apple orchards lined Highway 4, just south of the city. Every fall the same thing would happen—cars would pull to the side of the road, and people would jump out to raid his trees. They'd hop back over the fence, get in the car again and speed away.

One day when it happened again, the farmer was ready. A family returned to the car, arms bulging with apples, and the farmer was leaning against the fender. They were rather sheepish, of course. "We hope you don't mind that we took a few of your apples!"

"No," said the farmer, "not at all! And I hope you don't mind that I took some of the air out of your tires!" Revenge comes easily to us, doesn't it?

Point of faith

C.S. Lewis said that it was precisely on the point of revenge that he became a Christian! Why? He said that it never ceased to amaze him that all peoples of all cultures

demand to have their "rights" protected. A child fights to hang on to a toy in a nursery. A man will attack you if you scratch the paint on his new car. A woman feeds the gossip network to get back at someone who wronged her. It's the stuff of the office scramble. It's the vicious competition schools and colleges foster. It's the thing on which societies hang their hats and their guns.

But, says Lewis, before he became a Christian all of this strength of moral indignation tormented his soul. How could there be a universal craving for justice without some Higher Power to plant it as a seed in the human spirit, or as a final arbiter of all things moral? Even where I may not be entirely honest or have full integrity, there is an urgent sense of "rights" at work within me. Where does it come from? Lewis finally followed that trail of moral responsibility back to God.

And then, said Lewis, a new order of values took over. Even though thirst for justice in some form is universal, the logic of justice ultimately breaks down, for two reasons. First, none of us is ever as righteous as the moral behavior we expect from others. In other words, we will always attempt to lay a heavier burden on others than we are

willing to submit to ourselves. Even where we excuse society generally as being "immoral," we will want others to treat us with great justice and more. This double standard plagues us with moral decay. For we cannot retain human dignity when we destroy each other on the logic of justice untempered by mercy.

And that brought Lewis to the second reason he found for a new order of things. He read about Jesus. Jesus who fully met the demands of God's justice, but who did so in such a way that, as the psalmist put it, in God "Love and faithfulness meet together; righteousness and peace kiss each other!" (Psalm 85:10). The logic of justice proves God's presence in this world in much the same way that Paul talks of it in Romans 2. But there's a quality of life that transcends even justice. And we find it only when we meet Jesus.

'I find myself wishing him well'

Lewis Smedes tells of his friend Myra Broger. Myra is a beautiful woman, he says. She's an actress, and a few years ago she was nearly killed by a hit-and-run driver. Now she's crippled.

She was married at the time to another actor. He stayed

around long enough to see that Myra didn't die from the accident. Then he left her. He divorced her because he couldn't be encumbered by her crippled weight. He's off with other women who aren't crippled.

And Myra hated him for it, says Smedes. She hated him for what he did to her. She hated him for the vows he broke. And she hated him for the meanness that left her alone, just when she needed him most.

After several years Smedes asked her if she had ever been able to forgive her ex-husband. She thought about it for a while, and finally she nodded her head with slow deliberation. Yes, she said, she thought she had begun to forgive him.

Now Smedes was curious. How did she come to that conclusion? How could she tell if she had forgiven him?

Here's what Myra Broger said about her renegade husband: *I find myself wishing him well!*

Smedes was unsure how to interpret that, so he asked a follow-up question. "Myra," he said, "suppose you learned today that he had married a sexy young starlet. Could you pray that he would be happy with her?"

Smedes says he expected her to bristle at the thought. But she

Wayne Brouwer

CHAPTER

&

VERSE



didn't. She responded almost casually, he says. "Yes, I could and I would," she said. "Steve needs love very much, and I want him to have it."

That's not a blazing declaration of absolution for his crimes. But it is a crack in hell's armor. As Blake put it in one of his poems:

*Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease,
And builds a Heaven in Hell's despair.*

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church, Holland, Mich.

Best place to hide a car

Keith Knight

Suppose you were a thief and you wanted a place to hide a stolen car. Where would you park it?

Down some abandoned road?

How about a small parking lot?

I just spoke to a single mother who had her car stolen about six months ago. Police found it quite by accident just recently. And you'll never guess where.

In a church parking lot.

Safest place on earth. The church is a haven for sinners and the parking lot is a haven for their sins.

Whoever stole that woman's car a half year ago simply needed a ride to the city some 20 km away, so he (I'm just assuming it was a he) parked it in a church parking lot and left.

Nobody ever asked questions.

It blended in with other cars on Sundays and during the week whenever there was a meeting.

Church-goers are a forgiving lot so they would never call police to check out the licence plate. They didn't want to offend a neighbor who may have needed the spot to park his car. And they didn't want to have the car towed away only to en-

sure the wrath of a parishioner.

So the car sat there and sat there.

It finally became the object of curiosity only after the church property was sold and both parties were disputing who had legal right to that car.

Police were called in and, a routine licence check later, police told both parties that it

had been stolen.

The single mother has her car back, the church has one more parking spot, and church custodians across the country are checking out the licence numbers of cars parked on their property.

There is also reportedly an

increase in sales of bumper stickers which read: "This car isn't stolen... honest!"

They're being sold by churches as fundraisers to all those who occasionally use a neighborhood church parking lot.

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Feature

The pilgrimage of a language

The evolution of Afrikaans into a vigorous language

John Plaatzjes

Language is the lifeblood of any people. It's the bridgehead or chain that binds a tribe or geographical group or nation together. It's more than culture, blood ties or politics.

This is particularly true for Afrikaans. Among the 13 language groups in South Africa clamoring at present for official recognition, Afrikaans has been accorded an honorable place in the new government, right alongside the mighty English.

The evolution of Afrikaans from 16th century Dutch is a very interesting story. Surprisingly enough, within a short space of 150 years, Dutch was supplanted by a new, streamlined, vigorous language, Afrikaans.

Alone outside of Europe

Afrikaans is the only language from the Germanic group that developed outside of Europe. As we know, it's quite a different story when we think of how the Dutch language fared in the New World of Pieter Stuyvesant. It remained Dutch until it disappeared in a sea of English.

"By the end of the 18th century the language spoken by the Boer-Afrikaners differed so markedly from Dutch in pronunciation, accidence, syntax and vocabulary that it was quite unintelligible to new arrivals from Europe" we read in a recent *South African Yearbook*.

Because Dutch remained the official, written language until well into the 18th century, few texts exist showing the deviations. There is, however, clear proof of the changed language situation in the writings of travellers from Holland like A. Sparrman and Pieter van Meerhof, who ventured into the interior and met the common people.

Letters and documents by the colonists themselves as well as field officers show marked traces of the spoken word and provide ample proof of changes in pronunciation, vocabulary, grammar and syntax. Afrikaans was probably written down for the first time in a satirical poem on the first British occupation

of the Cape in 1795 at the so-called Battle of Muizenberg.

The bulk of the Afrikaans vocabulary is derived from Dutch and is still common to both. But a Dutch person not familiar with the far-reaching changes over three centuries would find it difficult to follow

gekomen" in Dutch, becomes "Nog nie aangekom nie" in Afrikaans. This shows some French influence.

Afrikaans did not gain acceptance until the latter half of the last century. It was suppressed or discouraged after the British occupation of the Cape. English became the sole language of government; administration and commerce in 1822. Dutch was pushed into the background. In spite of the supremacy of English, Dutch remained the of-

schap Van Regte Afrikaners) was born in 1875.

Their periodical, *Di Afrikaanse Patriot* strove for the full recognition of Afrikaans and Afrikaner aspirations.

At the beginning of this century Afrikaans-writing poets led the way and gave special vitality and impetus to the Afrikaans language. It was like a youth slowly awakening from sleep, fully recovered from all his wounds. Gradually Afrikaans came to be recognized by

its humble place alongside the imposing English in the annals of the nation. And the wheel went full circle, when the Nationalists came to power in 1948. By this time Afrikaans had been given a solid base in Parliament, in schools and universities. Later came the advent of radio and in 1976, television.

Tragic enforcement

Most of the colored (mixed-race) people speak Afrikaans, especially in the countryside. A surprising number of blacks speak it too. Dutch Reformed pastors of the black church use it freely. Indians and other Asiatics tend to ignore it, and many English-speakers look down their noses at it.

It was most unfortunate that in the hey-day of apartheid, when the Nationalists considered themselves invincible, they sought to enforce Afrikaans as a medium in black schools. It backfired tragically.

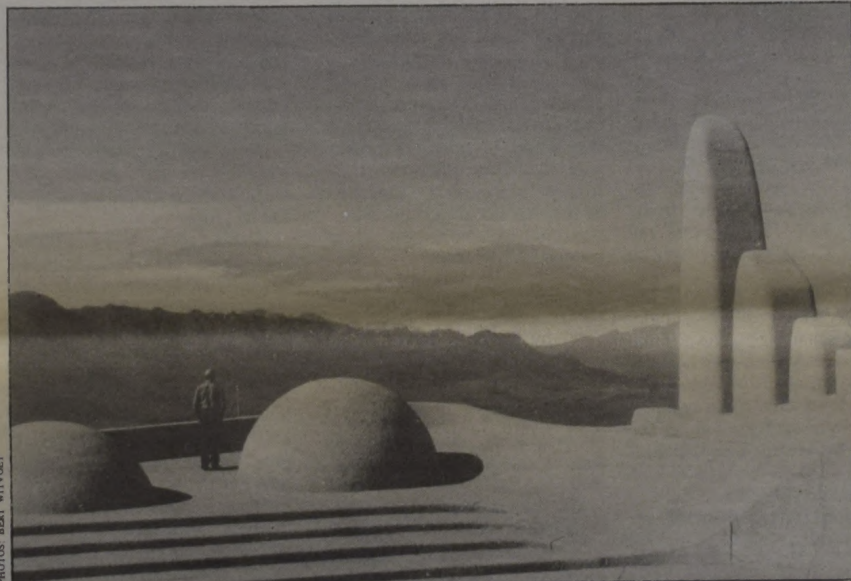
In June 1977 South Africa came very close to an outburst of violence so great that the shots reverberated around the world. And it concerned Afrikaans. The children of Soweto, a huge conglomerate of black townships south-west of Johannesburg, took to the streets, protesting the mandatory learning of Afrikaans. They detested Afrikaans as the language of the Boer and the oppressor. English was in general used by the masses of black workers on the Reef (a goldmining area, now called Gauteng).

The inevitable result of the protest was bloodshed. A number of them were shot and wounded. But the protest was not in vain. Afrikaans was dropped from the curriculum as a mandatory language.

Resurgence of Afrikaans

There is now a resurgence of interest in this once-despised language. There are regular services on radio and TV in Afrikaans. Many new Afrikaans dramas and films are seen on TV or heard on radio. Colleges and universities are having to appoint more teachers and professors. A surprising number of black students are attending colored and formerly whites-only universities, training schools or technology colleges.

Continued on page 11...



Part of the Afrikaans language monument in Paarl, South Africa.

because Afrikaans has a large number of words completely foreign to Dutch.

To illustrate: "Thank you very much" is "Dank je wel" in Dutch, but becomes "Baie dankie" in Afrikaans. "Dankie" is an abbreviation of "Ik dank u"; "Baie" is not found in Dutch at all, but was brought to the Cape by Malay slaves. It is derived from the Oriental word *Banja*, meaning "big" or "great" or "many."

Afrikaans has a rich variety of coinages from geographical and animal names. Many words were borrowed from the local Khoi (Hottentot) people, from Portuguese, German, French, English and the African languages.

One other difference easily discernable between Dutch and Afrikaans is the use of the double negative in a sentence. For example "not yet arrived" which is "Nog niet aan-

the public, and by church and business leaders, if not by politicians, as a language that could stand on its own feet.

The Great Trek of 1836-1838 was inevitable for Boer-Afrikaners who wanted to preserve their language, their culture and their Calvinism. Speaking Afrikaans was taboo at the public schools.

Resistance to anglicization

But in the Cape province there was a struggle, a determined resistance against anglicization. A conscious language movement developed to win recognition for the new vernacular, which, as the spoken word, was no longer Dutch, but Afrikaans. This movement coincided with a renewed Afrikaner political awareness, and national pride in Dutch-Afrikaner traditions. This was also the time when the Association of True Afrikaners (*Die Genoot-*

schap Van Regte Afrikaners) was born in 1875.

Their periodical, *Di Afrikaanse Patriot* strove for the full recognition of Afrikaans and Afrikaner aspirations. At the beginning of this century Afrikaans-writing poets led the way and gave special vitality and impetus to the Afrikaans language. It was like a youth slowly awakening from sleep, fully recovered from all his wounds. Gradually Afrikaans came to be recognized by its humble place alongside the imposing English in the annals of the nation. And the wheel went full circle, when the Nationalists came to power in 1948. By this time Afrikaans had been given a solid base in Parliament, in schools and universities. Later came the advent of radio and in 1976, television.

Concerted efforts by figures like Cornelis Langenhoven to get official recognition for Afrikaans paid off when Afrikaans was made a legitimate language in 1925, taking

Feature

Open letter to Austrian bishop Dr. Klaus Kung

Reformed pastor Sabine Neumann of Dornbirn, Austria, wrote an open letter to bishop Klaus Kung, in response to the Vatican's reaffirmation that those who have divorced and remarried may not take the eucharist. An abbreviated version of this open letter, which appeared in the Reformiertes Kirchenblatt (Reformed Church Paper), was translated for us from the German by language teacher Lowell Witvoet of St. Catharines, Ont. We thought it might stimulate discussion around the issue of keeping divorced and remarried Christians from the Lord's table. Is this done in churches of the Reformed persuasion in Canada?

Highly esteemed bishop:

I am shocked by the grounds cited for exclusion from communion of those who have divorced and remarried.

Marriage for the evangelical church is as insoluble as it is for your church. Does the church's form for wedding ceremonies not state, "Will you love and honor him/her until God through death separates you" and "What God has joined together, let not man put asunder"?

The insolubility of marriage is as dear to us as it is to you.

Unfortunately, practice shows that married couples in these so called "evil" days are not always able to keep their vows. They do not want to nor are they able to endure the suffering that comes with a broken

marriage.

Every marriage that breaks down is a love that has failed.

If you were married yourself, you would be able to appreciate what it means when love breaks down. Separation and/or divorce have a lot in common with parting and death. In many instances love is more difficult to bear than death. As a bishop of families you ought to know, therefore, how those who are divorced can suffer to the point of deep despair. Feelings of guilt and a loss of feeling of selfworth enter in.

We also know how people in their marriage can torment themselves or each other. What often takes place behind a facade of middle-class propriety is never addressed in connection with taking communion.

I see the task of the church as follows: to be there for people when they run aground but also when, after such a deeply cutting experience as a divorce, they have the courage to once again dare to take on marriage and love.

Jesus has invited us as sinners; he died and rose again for us as sinners, not for us as righteous people (Rom 5:6).

With whom did Jesus celebrate the Supper? With sinners: with Judas who betrayed him, with Peter who denied him (and only afterwards repented), with the others who left him. Were the disciples that night better than those who are divorced and have remarried?

Who knows our hearts?

I assume that Jesus knew what the disciples were going to do, and yet he included them in the Holy Supper. According to the interpretation which you in the Roman Catholic Church present to me now, he would have had to celebrate the Supper by himself, since he alone was without sin.

You have written: "Without the readiness to comply with the instructions of Christ the taking of communion would be

contradictory in itself and a degradation of the eucharist."

Tell me, who knows the hearts of people? Who knows if those going to communion or the Lord's Supper bring this readiness with them?

How much (empty?) tradition is there in your church and in mine? How many celebrate communion/Lord's Supper without drawing the consequences? What happens in families, among friends, in industry, in politics, and in economics? Let us think that through consistently.

Here, someone is celebrating communion/Lord's Supper who is engaged in the affairs of the armaments race. Does he have the readiness to comply with the instructions of Christ? Or over there, dictators in the third world are also going to communion who continue their efforts to persecute Christians and oppress their fellow countrymen. What readiness do they bring with them?

Can remarriage separate from Christ?

I consider the love of Jesus to be so great that it cannot be pressed into ecclesiastical norms and laws.

We do not have the right to mold and distribute the grace of Christ according to our opinion and our own ideas of morality.

Is then, in the eyes of the Roman Catholic Church, the sexual love of those who have divorced and remarried the greatest sin — a sin so great that it can separate them from Jesus so that they no longer have the right to follow up on his invitation?

If I take the New Testament's eschatology serious, then I must now face God's question: "What have you done to make people's belief in me accessible and easier? Why did you exclude people from communion with me and push them away? Why did you burden them with laws as if these laws were mine? (see Matt. 23:23). Why did you paint such a stern and merciless picture of my son?"

As I understand the context of the message in the New Testament, it is *not* a degradation of the eucharist when those who are divorced and remarried are allowed to partake of the Lord's Supper/communion, but the reverse.

When people are excluded

from Jesus' compassion and his encouragement, that constitutes a degradation of the eucharist.

"Come to me all you who are weary and heavy laden" (Matt. 11:28).

"Man looks at the outward appearance but the Lord looks at the heart" (1 Sam. 16:7). Shall we presume to see more than God?

Sexuality ranked too high

With its statement that divorced and remarried people are excluded from receiving communion, the Roman Catholic Church appears to want to save the institution of marriage and keep the celebration of the eucharist pure. Jesus, however, was not concerned about institutions and pure celebrations — but about people. Through his compassion he wants to fill them with courage, to make them alive. He was concerned about human relationships and encouragement to mutual love, not the slow burn of sexuality. In my opinion sexuality is ranked too high — so high that it actually can separate from Christ.

(It is clear that sexuality given by God may not be dragged through the mud but, as his gift, it may also be lived.)

I assume that those who divorce today, get remarried and partake of communion/Lord's Supper do not do so lightly, not out of tradition but because they are looking for comfort, healing, deliverance, and forgiveness. Perhaps also because they are happy that their life has taken on new meaning after years of a dead, meaningless, and agonizing marriage.

Are there first and second class people in faith and in the church?

Class two: you there, be content with prayer and the hearing of the Word; Class one: you may celebrate the eucharist, you may be much closer to Christ?

"For God so loved the world that he gave his only begotten Son that whosoever believes in him may not perish but have everlasting life."

Dear bishop, I would be happy if we could begin a dialogue.

Rev. Sabine Neumann
Pastor in Dornbirn

The pilgrimage of a language

...continued from page 10

and learning Afrikaans at the same time.

President Mandela is making a heroic and genuine effort to learn Afrikaans. He has used the language at important occasions, not just to placate the Afrikaners, but to prove that he no longer harbors any ill-will towards Afrikaners or their mother tongue. As a former lawyer and politician he knows how important that is. His own mother tongue is Xhosa, although he had an English education.

That is why the new president and his governing party, the ANC have agreed that the two national anthems should be "Nkosi i-sikelele Afrika" and "Die Stem Van Suid-Afrika" (The Voice of South Africa).

Let Afrikaans have the last word. I conclude with the words of a very popular song that just

about sums up a lot of Afrikaner sentiment:

*O moedertaal, o soetste taal,
Jou het ek lief bo alles!
Van al die tale wat ek hoor,
Is daar tog niks wat so bekoor,
O moedertaal, o soetste taal,
Jou het ek lief bo alles!*

"O sweetest mother-tongue, I love you above all others. Of all the languages that I've heard, There is none that charms me so much like you O mother-tongue, sweetest tongue, I love you above all else."

No cheap sentimentality here.

John Platje is a retired pastor who was born in South Africa. He lives in Lynden, Ont.



Which other country has a monument to its language?

Feature

All the way to heaven

Phylis Ann Warady

"Oh what a pretty doll!" The child's large eyes lost some of their bewildered expression. "Is she yours?"

"Yes, I've had her a long time. Since I was about your age." Thank goodness, Rose Parrish thought, Mary Louise had refused to speak since her father had dropped her off a half hour before, and as the minutes had ticked away, Rose had grown steadily more nervous.

She had begun to ask herself how she, and old woman eking out a living on a pension, had ever thought she could cope with a four-year-old. She liked to be neighborly, however, and how could she have refused Mr. Burns, the child's father? The poor man's wife had passed away a few days before and he'd thought Mary Louise too young to attend the funeral.

Rose Parrish wasn't sure she agreed with him, but then fathers were inclined to be protective. Her own father had been. And, Rose conceded, it was hard to explain death to a small child.

"She smells funny," Mary Louise wrinkled her nose as Rose placed the doll in her lap. "Her clothes look funny, too."

The child ran her hand over the doll's face, questions afloat in her expressive eyes.

"Her face is made of fine China. She's an old-fashioned China doll. And she smells of camphor because she's been stored for years in a chest. As for her clothes, that's how dolls were dressed when I was your age," Rose explained.

The child looked pensive, then nodded as though she understood. Rose moved to the sink and began to wash the breakfast dishes, but her thoughts dwelt on the doll and how hard the concept of death was for a child to grasp.

Her train of thought honed in on a particular day long ago when the China doll had been brand-new and Rose herself was a small child.

She had waited on the porch and then Father came out wearing his best black suit. She had handed him the Bible with the bumpy black cover before soothing her dotted Swiss dress with her small fingers.

"Rosellen!" Hinging his

crisp-cracker frame, her father pecked her fuzzy cheek. "Isn't that your best dress?"

"Yes. Please Father, take me with you."

"No, daughter."

"Please let me come, Father. I so want to see Elizabeth go to

hands dropped to her sides. Then impulsively snatching up her best doll, the one with the real hair and real looking eyes, she trailed downstairs and into the yard.

With a kitchen spoon borrowed behind Della's back, she

know about her friend, Elizabeth? Whether she was in the ground yet? And how long would it be before God came and took her away to heaven?

"What were you doing? Making mud pies?" Della asked. "Slip it off after you eat

"Has Elizabeth gone to heaven yet, Father?"

"Yes, Rosellen, she has," he said, going inside.

She huddled on the porch, scared, but not sure why. There wasn't much time. Soon Della would come to say supper was on the table.

Rosellen crossed the yard to the violets. Kneeling, she began to dig, using her hands because she had forgotten the spoon. Frantically, she scattered the loosened earth. Bits of the doll's China face appeared like random pieces of a crazy quilt. A nose. A toe. A hand.

Her fingernails felt unbearably fat from the embedded dirt. Where was Elizabeth really? Sobbing, she flung herself down upon the violets clutching her doll.

Just before the last ray of sun went, Father came out and carried Rosellen inside.

Mary Louise tugged on Rose Parrish's apron startling her from reverie. "What is it, child?"

"Do you think that's my daddy knocking on the door?"

"Probably." She noticed the little girl was clutching the doll possessively as though she feared Rose would take it from her. How dare she? Rose's child person waxed indignant. I only let her play with it to keep her amused, but it's *my* doll.

Silly old woman! She chastised herself an instant later. For some reason she had kept this doll all her life. The knocking at the door grew more insistent. Poor Mr. Burns, Rose thought, as she went to answer it. He's going to have a rough time explaining the death of her mother to his daughter. Just as her own father had had long, long ago. Death of a loved one was always difficult to accept, particularly for a child.

"I wonder, Mary Louise, if you'd like to keep my China doll? The smell will fade after she's in the air awhile and if you like I could make her more stylish clothes."

"For my very own?" The child's eyes shone.

"Yes, for your very own!" In a small way, perhaps the doll might comfort Mary Louise. Rose Parrish hoped it would.



heaven."

With a meagre shake of his head, he turned from her, the black of his jacket blotting out the morning sun as he descended the steps. Father never argued. Or allowed her to either.

She watched him march briskly erect toward the horizon, a vanishing black pencil with a gray eraser top. At times she wanted to nag and whine and cry like her friends did with their fathers, but Father would never co-operate.

Rosellen let out a defeated sigh before filing dutifully inside and up creaky stairs to her room. Father would expect her to take off her best dress, to put on clothes more everyday. And to hang it up!

Crooking both elbows, she fumbled for the top, back button. Tiny curds of mutiny clotted behind her eyes. Her

dug a shallow grave where the violets grew. She laid in her doll, covering her with rich, moist dirt. Then squeezing her eyes shut, she prayed like Father did from the pulpit on Sundays.

"Rosellen." The housekeeper's familiar voice floated across the yard. "Come in, child, out of the heat and eat your lunch."

The straight-up sun bit through her thin dress into her knobby shoulders as she trudged toward the back steps.

Inside the cool kitchen, Della scolded, "Is that your best dress? Land sakes, child, it's limp as a dish rag."

Rosellen squirmed in the straight chair. In her need to bury her doll, she had forgotten about what she was wearing and had absently wiped her hands down its front. Would Della

so I can put it to soak. And don't you dare touch that peanut butter sandwich until you've washed your hands!"

All afternoon Rosellen awaited Father did not come. Maybe he was having trouble sending Elizabeth all the way to heaven.

The sun had shifted but she could still see waves of hot air zagging up from the ground. She tried her hardest to wait an extra-long time. Worms of impatience crawled up her spine. If only she knew when.

A buggy drew up and Father climbed down, waving as it moved on. He looked just as dressed up as he had that morning though his eyes were tired.

"Father," Rosellen said as he strode up the steps. Again a dry kiss on her cheek.

Phylis Ann Warady lives in Grass Valley, Calif.

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Agriculture/Letters

A father's influence

Vern Gleddie

My father expects to reach the age of 90, as did his father and his father's father. He has only a year to go. Family resemblance is no surprise, but how likely are we to follow in a parent's footsteps? Occupational gifts have run in families from the earliest times. God has determined such things both genetically and through nurturing parents.

I am a fourth generation farmer, both because of and in spite of my dad, who was a rancher on a large tract of native prairie in southern Alberta. I did enjoy the ranch; so much so that the smell of sage, the sound of a meadow lark and the creak of saddle leather still bring back pleasant memories.

When I began working for Dad at age 13 it was man's work, 10 hours a day, six days a week. But I sometimes felt that I didn't measure up to

Dad's expectations. The day I learned how to harness a team of horses I was barely able to reach high enough to slip the harness over the horse. Dad laughed at my effort, all the while telling me what he could do at a much younger age.

I think that because he had a more difficult life than I did, Dad didn't realize the impact of his words. Work was all he ever knew. His own father, at age 17, both motherless and abandoned by his father, came to America from Norway on a cattle boat. Grandfather was burned out of a homestead in Wisconsin; he relocated on an impossibly dry homestead in Alberta where his wife died within the first few months, leaving him with three little boys under the age of five. The boys had to help eke out a living. A bitter memory of my Dad's was making stilts to play with, only to find them cut up into firewood because no time could be spared for play.

That is how it was on the prairie in the early part of the century: work from dawn to dusk to survive. Men worked in the fields and women raised the children; that is how I grew up too.

More nurturing than he realized

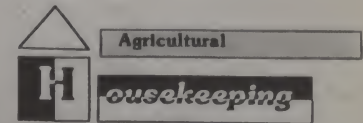
Looking back, though, I can see that over the years Dad became more nurturing. He enrolled me early on in a 4H beef club because he felt I was sheltered too much from society. When I began working on the ranch I discovered a father who talked, who gave me opportunity to experience life, who taught me responsibility by giving it to me, who offered the occasional compliment. When I left home for Bible school Dad never tried to dissuade me. But he told me one summer Sunday after church that a young fellow who saw a cloud formation in the form of the letters "pe,"

took it as a call to "preach Christ" when it really meant "plough corn."

When I went to university (though he didn't tell me at the time) my father was disappointed that I studied agriculture rather than something prestigious like medicine or law.

If, as a friend says, "When you grow old you are the same as you always were, but even more so," then as Dad mellowed, his true character shone through. He impressed me as being just, honest, a good steward ("It takes grass to grow grass"), and husbandman ("At the end of the day you always feed and water your horses before yourself").

Bible reading, prayer and church attendance were important to Dad, because he did it; not because he talked about it, which he didn't.



Vern Gleddie

Only last year, after 74 years in the business, Dad divested himself of the last of his sheep. He is frustrated by the "inconvenience" of old age but looks forward to his 90th birthday.

I know Dad doesn't think of himself in this way, but he has been faithful in trying to "live right," that is, to serve God, neighbors, employees and family. He has been a profoundly good influence on me and my children. I am counting on the promise that God blesses thousands (of generations) of those who love him.

Vern Gleddie is happy to be on the farm just outside of Edmonton, but is sorry that only five out of 100 people have that opportunity.

Letter

Does AFWUF espouse a faith or an ideology?

(See Cindy Bruin's news story in May 26 CC)

The Alberta Federation of Women United for Families (AFWUF) is feeling hard done by because in its narrowly conceived world of the "left" versus "right," the "lefties" have rejected its views. In a strident and self-righteous effort to lay exclusive claim to the high moral ground on what it sanctimoniously defines as the "life-issue," the AFWUF has boldly stepped forth and proclaimed its views as non-negotiable. Consequently, it is prepared to take a stand, to suffer, and even, if necessary, to die!

A question your readers should ask themselves is this, "Is this a position born of faith or ideology?" Although AFWUF believes it takes its stand on unreported, "Judeo-Christian principles," the political and public policy positions enunciated in two CC articles (May 26, 1995) leave a great deal of questions about the merit of their claim. In fact, the claim of "Judeo-Christian principles" is itself problematic, since both "left" and "right" can, and frequently do, lay claim to the same territory.

For instance, I.S. Woods-

worth, an anti-Marxist parent of Canadian social democrats, is said to have developed his views of politics on the basis of his deep personal roots in Christianity. On the other end of the spectrum a similar argument can be advanced for Sen. E.C. Manning, a parent of the Reform Party.

In essence, AFWUF's claim is too easy, and even misplaced.

The position on public policy advanced by AFWUF includes smaller governments, no publicly funded social services programs, conservative fiscal policies, opposition to gender preference equity, de-insuring of abortions and returning support for the poor to the charitable acts of individual Christians and their churches.

Unmitigated rubbish

Although these positions are commonly associated with the "right," AFWUF combines them with a bit of populism that adds a twist. In a quaint attempt to affiliate these views with a mere five per cent, Lot-like "moral minority," AFWUF effectively tells the reader that in a pinch, only "the little people" on their "little farms" — the true believers — possess the

virtues of a Judeo-Christian tradition.

Apart from the sheer arrogance of that message, it qualifies as unmitigated rubbish!

Presumably, in AFWUF's version of Alberta's future, this beleaguered five per cent "moral minority" of true believers can be counted to take a stand and to suffer, if necessary, because in the near future they will begin their individual acts of charity. As a result, we will see them and their churches coming from their farms to Alberta's cities and towns to help the hundreds of thousands of children living in relative poverty. They will work diligently and consistently with the thousands of desperately poor and mentally ill single men who live on the streets.

We will see them and their churches provide good, above-minimum wage jobs to the unemployed, and support to the thousands of women whose children have been financially abandoned by their fathers. With their churches, they will develop and enter the special pre-school programs and schools and homes to work with children who are seriously impaired by their disabilities and

whose publicly funded physiotherapy, occupational therapy, speech therapy, attendant care services have been cut or eliminated by a government more interested in the myth of balanced budgets than doing good for vulnerable citizens.

More charitable acts

They and their churches will replace the medical services and adaptive devices that have been abruptly truncated by the agents of Alberta's government. They will counsel and shelter the women and children who live in sexually, physically and emotionally abusive relationships. For the thousands of Albertans (including the gays and lesbians who are fired from their jobs), who can't find work, AFWUF members and their Judeo-Christian churches will stand-up to provide alternative jobs and training for the new global economy.

They will also build and subsidize homes for the thousands of families whose incomes do not qualify for mortgages or simply cannot afford the marketplace rents.

That is only the beginning! However, in keeping with the Judeo-Christian tradition the


following words from a post-Krystallnacht resident of Dachau, Rabbi Erwin Schild, may suggest the opportunity for another principle:

In our religious traditions, we find elements of distinctiveness, of inwardness and exclusivity. There are moments for turning our faces to the interior of our sanctuaries. But we also find strong elements of universality, times for gazing at our brothers and sisters, opportunities for reaching out to others. There are values that are meant to be shared, there are goals that can only be realized through relationships with other human beings, there are incentives to strive for universal brotherhood and the ideals that challenge us to rise above parochial differences ("World Through My Window").

Rabbi Schild's view of the public world includes recognition of the importance of reconciling diversity through inclusivity. In contrast, AFWUF promotes a public policy future for Albertans that includes only those who share its point of view, it demands for itself what it zealously denies others!

Jake Kolken
Calgary, Alta.

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Van Geest on the occasion of his graduation from Queen's University in Kingston, Ont.</i></p> <p>FREDERICK A. VAN GEEST son of Rev. and Mrs. A.A. Van Geest of Blyth, Ont., graduated from Queen's University in Kingston, Ont., with a doctoral degree in Political Studies. Fred has accepted a teaching position at the American University of Beirut. May the Lord bless you, guide you, and keep you in his care. Love from your family.</p> <p>Anniversaries</p>  <p>With praise and thanksgiving to our Lord, we celebrate the 40th wedding anniversary of our parents and grandparents</p> <p>JOHN and SHIRLEY BERGSHOEFF (nee VERMEER) on July 9, 1995, D.V. Ron & Marion Bergshoeff — Grimsby Janis, David, Mark Fran & Rick Hunse — Niagara-on-the-Lake Megan, Justine, Tyler Jim & Elaine Bergshoeff — Grimsby Jennifer, Christopher, Johnathan Donna & Harold Feddema — Grimsby Leah, Chelsea, Elise, Travis Tom & Monica Bergshoeff — Grimsby Home address: 4A Onole Cres., Grimsby, ON L3M 3X4</p> <p>Church News</p> <p>Christian Reformed Church</p> <p>New clerk: — The clerk of the council of First CRC, Drayton, Ont., is Dirk Lambers, Box 129, Drayton, ON N0G 1P0.</p>	<p>Thunder Bay Thunder Bay 1955 June 28 1995 Wedding text: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever" (Ps.125 1-2). With praise and gratitude to the Lord we</p> <p>HAROLD and ANN BOLT (nee YPMA) hope to celebrate our 40th wedding anniversary with our children and grandchildren: Brian & Mieke Bolt — Thunder Bay, Ont. Miranda, Judy, Harold Geraldine & Olivier Blanchet — Haileybury, Ont. Natasha We pray that He who so faithfully watched over us will continue to keep us in His care. Home address: R.R. #3, Little Norway Rd., Thunder Bay, ON P7C 4V2</p> <p>Amsterdam Wellandport June 28, 1950 June 28, 1995 LEN and MIEP DEN BAK (nee BAX) 45th wedding anniversary Remembering our wedding vows in the Buiksloot Kerk of Amsterdam, the Netherlands, we would now like to celebrate 45 years of marriage with family and friends. An ocean crossing brought new directions in our new country, with many days of joy and a few with pain. But with each day we experienced God's blessing and nearness. To Him be the glory! Please come and share our celebration with an open house at the Wellandport Chr. School on June 28, 1995, from 6-10 p.m. No gifts please. Should you want to give something then please bring non perishable food for Open Arms Mission. Address: R.R. #1, Wellandport, ON L0R 2J0</p> <p>St. Catharines Thunder Bay 1970 1995 Giving praise and thanks to the Lord for His many blessings, CYE and CATHY YPMA (TIMMERMANS) look forward to celebrating 25 years of marriage on July 4, 1995, with their children: Karen & Erik Meinders — Winnipeg, Man. Steve — Waterloo, Ont. Barbara — at home Surely the Lord has been good to us! (Deut. 4.7.) Address: 582 Hildale Rd., R.R. #15, Thunder Bay, ON P7B 5N1</p>	<p>1955 July 1 1995 "As for me and my house, we will serve the Lord" (Joshua 24 15b) With thankfulness to God we hope to celebrate the 40th wedding anniversary of our parents and grandparents FRANS and JEANE DEWEERD (nee ELEMA) May God continue to bless you! Love from your children and grandchildren. John & Betty DeWeerd — Sebringville Jonathan, Geena, Matthew Warner & Cathy DeWeerd — Stratford Janna, Kate, Frank Andy & Bonnie DeWeerd — Stratford Kristopher, Anthony, Timothy, John Enc, Heather, Lydia Jeff & Tracey DeWeerd — Listowel Jeremy, Paul, Simon, Tyler, Candice Tim & Joy DeWeerd — Exeter Shannon, Abigail, Sarah An open house will be held from 2-5 p.m., on Saturday, July 1, 1995, at the home of Warner and Cathy DeWeerd, Forest Road, Stratford, Ont Home address: R.R. #4 Forest Road, Stratford, ON N5A 6S5</p> <p>1955 June 24 1995 It is with joy and thanksgiving that we celebrate the 40th anniversary of our parents and grandparents CASE and JESSIE TIMMERMAN (nee BISSCHOP) We thank God for His care and blessings to you throughout the years and pray that He will continue to bless you both. With love from your children and grandchildren: Martin & Cathy Timmerman — Kitchener, Ont. Heidi, Katie Art & Sharon Timmerman — Kitchener, Ont. Megan, Amy, Nicholas Letty Timmerman — Waterloo, Ont. Ken & Paula Timmerman — LaGrange, Ill. Evan, Andrew, Elise Gary Timmerman — Bowmanville, Ont. John & Jody Timmerman — London, Ont. Robbie Jeanne Timmerman — St. Catharines, Ont. Home address: R.R. #3, Chatham, ON N7M 5J3</p> <p>1970 June 27 1995 We praise and thank God that we can celebrate the 25th wedding anniversary of our parents BERT and MINNIE KALDEWAY (nee HUISJES) May God continue to bless and keep you both. Love and congratulations Dad and Mom from: Laurens Henry Cornelia Home address: 5128 Main St., Orono, ON L0B 1M0</p>	<p>1950 May 30 1995 "Blessed are they who put their trust in God," (Ps.2 12) We thank and praise God that we could celebrate the 45th wedding anniversary of our parents and grandparents POPKE and JANTJE VEENBAAS (nee HAISMA) Congratulations and best wishes Dad and Mom, Pake and Beppe! Love from your children and grandchildren: George & Pam Veenbaas — Matsqui, B.C. Mike, Lisa, Brenda Sid & Winny Veenbaas — Matsqui, B.C. Justin, Jenna, Matthew Pete & Jane Flore — Abbotsford, B.C. Ryan, Derek, Chns Ray & Marian Veenbaas — Surrey, B.C. Joshua Len & Grace VanHarten — London Ont. Rachel, Heather, Emily, Jonah Fred Veenbaas — Abbotsford, B.C. Jacqueline, Mark Home address: 536 Arnold Rd., Abbotsford, BC V2S 4N2</p> <p>1955 1995 Thankful to the Lord for His many blessings, we REIND and WILMA WIKKERINK (nee BOSMAN) hope to celebrate our 40th wedding anniversary on June 24, 1995 We praise God for our children and grandchildren. Janet & Richard Blyleven — Fisherville Nicole, Kristen, Jared, Brian Wes & Cynthia Wikkennk — Kitchener Rebekah, Celeste Yolanda & Barry Ryzebol — Grand Valley Alyssa, David, Andrew, Michael An open house will be held, D.V., on June 24, 1995, from 2-4 p.m., at the Maranatha Chr. Ref. Church, 33 King St., York, Ont. (just off Hwy 54). Home address: 4 South End Drive, Cayuga, ON N0A 1E0</p> <p>Job Opportunities</p> <p>Job in Nova Scotia. Looking for a hardworking church-going female worker for our large dairy farm. Must have driver's licence. Be able to operate some farm machinery. Mowing, raking, maybe milking cows, etc. Live-in with family. Come and spend time this summer in our beautiful Annapolis Valley Heida Holstein Farm Herman & Aida Van Hattem & Family Phone: (902) 538-8753</p>
Thank You VANDER BORGH: We wish to thank all our friends and acquaintances for their visits, cards, flowers, and for sharing our joy in the celebration of our 60th wedding anniversary. Above all we give thanks to our faithful God who made this beautiful day possible. Solke and Grace Vander Borgh.				

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Bed & Breakfast
<p>Wolvega, Fr. St. Thomas, Ont. 1940 June 22 1995 It is with great joy and thankfulness to God that we celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>DAVID (DOUWE) and HELEN (HINKE) NEEF (nee VAN DER DUIM)</p> <p>With love from your children, grandchildren and great-grandchildren.</p> <p>Hank & Janet Neef — St. Thomas David & Nila (Alex, Ashleigh), John & Jennifer (Kendra), Mary & Bruno (Lindsay, Marcus, Jennifer), Jennifer, Liane</p> <p>Maria van der Linde — St. Thomas Henk & Linda (Jonathan, Christopher, Amanda), Hein, David (Kelsie), Helena</p> <p>Alice & John Douglas — St. Thomas Charles, Stephen & Anita (Lindsay, Penny), Michael & Sandi (Michael, Heather, Melissa, Kimberly), Susan & Dan, Ron, Lisa, Lon & Andrew</p> <p>Anna & Tony Hofstee — St. Thomas Shawn & Anna (Austin), Michelle, Adnan, Jeremy</p> <p>An open house will be held, D.V., on June 24, 1995, from 1-3 p.m., at First Chr. Ref. Church, Elm St., St. Thomas, Ont. Home address: 93 Manitoba St., St. Thomas, ON N5P 3A3</p>	 <p><i>Congratulations to David and Helen Neef on the occasion of their 55th wedding anniversary!</i></p>	<p>1960 June 18 1995 With joy and thanksgiving we wish our parents</p> <p>BILL and ALICE TEBRAKE (nee VISSCHER)</p> <p>a very happy 35th wedding anniversary. We trust in God's continued blessings!</p> <p>Congratulations and love from your children and grandchildren: Jane & Gerald Visser — Barrie Jennifer, Amy Gerry & Sonya teBrake — Burlington Rebecca, Joshua, Emily, Leah Marlene & Jan-Peter Hoekstra — Burlington Sarah, Stephanie, Peter, Matthew Jim & Melinda teBrake — Ottawa Brandon</p> <p>Home address: R.R. #2, Milton, ON L9T 2X6</p>	<p>BB & B - ORILLIA Your hosts: Henk & Eva Kruij</p> <p>When in the Huronia area, come and stay with us for a night or two. We offer clean rooms, Dutch hospitality and a good home-cooked breakfast. We also specialize in serving guests requiring transportation. For reservations or information, call or write:</p> <p>Best Bed & Breakfast 261 Nottawasaga Street Orillia, ON L3V 3K5 Phone: (705) 326-4274</p>	<p>Teachers</p> <p>MONARCH, Alta.: Providence Chr. School is in need of a teacher for their Grade 3, 4 and 5 classroom for the 1995-96 school year. Qualified teachers who have a strong commitment to Christian education and who submit to Scripture as interpreted by the Reformed confessions are encouraged to send their resume and a statement of their philosophy of education to:</p> <p>Renita Timmerman Box 1357 Fort Macleod, AB T0L 0Z0 Phone/Fax: (403) 553-2010</p>
Obituaries	Obituaries	Obituaries	Teachers	
<p>Obituaries</p> <p>Nijkerk, 1904 - Brampton, 1995 "If we live, we live to the Lord, and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord" (Rom. 14:8). On June 1, 1995, the Lord gently called unto Himself, His child, our father, grand- and great-grandfather GERRIT BROUWER</p> <p>He is survived by his children: Nan & Karl VanderVeen Bert & Ruby Brouwer Willemien Overweg Theresa & Henk Vandekamp Jane & Hans Verbeek John & Janet Brouwer his grandchildren: Lani, Hilda, Anna, Teresa, Sharon, Douglas, Daphne, Dawn, Gerrit, Tom, Willem, Ivo, Hilda, Berta, Janey and his great-grandchildren: Jordana, Amie, Laura, Alison, Gerrit John, Johanna, Tim, Evan Predeceased by his wife Hildegard in 1982 and son Stuart in 1994 He is remembered as a loving, godly father.</p> <p>A memorial service was held in Holland Chr. Home, Brampton, Ont., and burial was in Glendale Memorial Gardens, Rexdale, Ont. Correspondence address: Klaas C. VanderVeen, 20 Park Drive, Woodbridge, ON L4L 2H3</p>	<p>"... where Jesus, who went before us, has entered on our behalf" (Heb. 6:19-20) On May 7, 1995, while on vacation in the Netherlands, the Lord took unto Himself our much loved Father and Grandfather</p> <p>HENDRIK (HENRY) BOUWERS He was born on May 15, 1925, in the Netherlands. He was predeceased by his wife Gerda, in September 1994. Loving companion and friend of Sita Loving father of: Gerry — Richmond, B.C. Trudy & John — Kitchener, Ont. Len & Pat — Brampton, Ont. Diana & Dave — Kitchener, Ont. Loving grandfather of 13 grandchildren. Correspondence address: J. Byma, 140 Laurentian Dr., Kitchener, ON N2E 2M3</p>	<p>We rest in the knowledge that the Lord has taken unto Himself his very special child</p> <p>MRS. GRETA WIERDA (nee BANGA) in her 63rd year, after a difficult struggle with cancer, on Ascension Day, Thursday, May 25, 1995. We believe that she is with Jesus and trust that the Lord will comfort her family with His love. Beloved wife of Luke Wierda. Loving mother of: Linda & Al Fledderus — Brighton Nancy & Charles West — Huntsville Andrew & Lynn Wierda — Lansdowne Dear Nanna of Patrick, Tracy, Kurtis and Kristen. Sister of: John & Audrey Koning — Carrying Place Alard & Lubbie Banga — Carrying Place Alice & Lambert Veltman — Carrying Place Correspondence address: R.R.#3, Brighton, ON K0K 1H0</p>	<p>PICTON, Ont.: Sunrise Christian Academy, an interdenominational school, Junior K to Grade 8, requires a principal/teacher for the 1995-96 school year. Send your resume, statement of faith and philosophy of education to:</p> <p>Chairperson Sunrise Christian Academy 48 Johnson St., Box 845 Picton, ON K0K 2T0</p>	<p>WOODBRIDGE, Ont.: Toronto Distr. Chr. High School has a position open in English. Apply to: Ren Siebenga, Principal c/o Toronto Distr. Chr. High School 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 Phone: (905) 851-1772 or (416) 741-2273 Fax: (905) 851-9992</p>
	<p>Miscellaneous</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>For Rent</p> <p>Ancester, Ontario Redeemer College rents furnished 1, 2, and 4-bedroom apartments May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. For excellent daily, weekly, and monthly rates, and for reservations call (905) 648-2131, ext. 260.</p>	<p>For Rent</p> <p>For Rent Self-contained apartment in the Ottawa/Morrisburg area. Available weekly or daily, suitable for tourists. Phone (613) 984-2853</p>	<p>Travel</p>
	<p>Attention: CRC Pastors Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the Chr. Ref. Church in Kentville, N.S., a big favor! Please contact Gerrit Tenyenhuus at (902) 538-9533.</p>	<p>For Rent</p>	<p>HOLLAND Book now for your summer-holidays</p> <p>For prompt, friendly and professional service call</p> <p>Irma VandenDool (905) 562-3410 Travel consultant for</p> <p>BRINKMAN TRAVEL ST. CATHARINES</p>	

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Miscellaneous

Events

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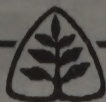
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Miscellaneous

Christian Courier
50th anniversary

C.C. has existed for 50 years and has launched its
anniversary to celebrate five decades of Reformed,
Christian journalism in Canada. This campaign
will also boost our profile and intends to gain
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The paper's friends and suppliers have already agreed to
help offset the expenses of printing and distributing a
commemorative poster, church bulletin covers, and a
special anniversary issue. We're asking you to help us
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Clip and mail to Christian Courier,
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Events



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25th Anniversary

Redeemer Chr. Ref. Church, Sarnia, Ont.

On Saturday, June 24, and Sunday, June 25, 1995, the congregation of Redeemer Chr. Ref. Church is celebrating its 25th anniversary. Theme: "Thanks be to God, Great is Thy Faithfulness!" Former members are invited to celebrate this event with us.

Saturday, June 24: 4 p.m.: open house and tree planting ceremony; 5:30 p.m.: BBQ dinner/games, etc.; 7 p.m.: celebration evening (history and music).

Sunday, June 25: 9:30 a.m.: celebration worship service. Rev. J. Kerssies will preach on, "Great is Thy Faithfulness." Organist: Herman de Jong. Special music; 6:30 p.m.: Praise service.

Please call Dick Meeder for more information.

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90th Anniversary Christian Reformed Church Nobleford, Alta.

November 16, 1995, will mark the 90th anniversary of the organization of the Nobleford Christian Reformed Church of Nobleford, Alta. To celebrate this milestone all former members of the church are hereby invited to attend a weekend of activities commencing with the annual church picnic on July 1 and ending with an evening banquet and program on July 3. Banquet tickets of \$8.00 each can be reserved by contacting either Tonia Schiebout at (403) 757-3837 or Bert F. Konynenbelt at (403) 824-3442 or in writing to Tonia Schiebout at Box 40, Barons, AB T0L 0G0 on or before June 17, 1995.

CHRISTIAN COURIER needs TELEMARKETERS

Christian Courier's telemarketing campaign, started in 1994, continues. As of May 8, 1995, 18 communities had been canvassed yielding a total of about 300 new subscribers! A warm thank you to all telemarketers who made this possible.

We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must know the people in their community and must have a warm heart for CCI. You can't beat the personal touch.

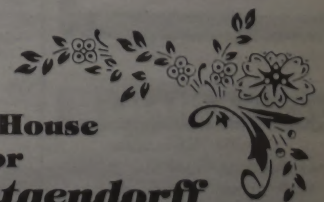
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Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!
Stan de Jong, Business Manager.

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Phone: (905) 682-8311 Fax: (905) 682-8313

In Appreciation

The community of John Knox Christian School, Brampton, Ont., invites all students, colleagues and friends to an



Open House for Tineke Lutgendorff

who is retiring after 40 years of teaching.

Date: June 24, 1995

Time: 2:00 - 4:00 p.m.

Place: John Knox Christian School
82 McLaughlin Rd. S., Brampton, ON L6Y 2C7

Events/Classifieds

Events

Events

Events

Events

Miscellaneous



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Classifieds

Calendar of Events

June 17 The "23rd annual Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood, Ont.** Info.: (519) 235-0719.

June 18 Concert by the Dutch choir "Besorah," 8 p.m., Can. Ref. Church, **Langley, B.C.**

June 21 CCBF's 9th annual "All-Ontario Golf Tournament & BBQ," Golf at Knollwood Golf (old course) and BBQ at Redeemer College, **Ancaster, Ont.** Info.: (905) 522-8602 or 648-3503.

June 21 Snowbirds, please note! The "Cypress Garden Winter Ministry (Winterhaven, Fl.) Picnic" will be held at 10 a.m., Southside Park, **Woodstock, Ont.** Info.: (519) 539-8469.

June 21-24 An ICS/Dooyeweerd Centre/Redeemer-sponsored conference on "Antiquity and the Reformed Tradition," at Knox College, **Toronto, Ont.** Speakers: Dr. E.P. Meijering, Dr. Calvin Seerveld and Dr. Abraham Bos. Info.: ICS at (416) 979-2331, fax (416) 979-2332.

June 24 Open house for Tineke Lutgendoff, 2-4 p.m., John Knox CS, 82 McLaughlin Rd. S., **Brampton, Ont.**

June 24-25 25th Anniversary of the Redeemer CRC, **Sarnia, Ont.** Open house, BBQ dinner, games, celebration on Saturday. Special worship services on Sunday. Contact Dick Meeder at (519) 542-8912 or fax (519) 542-1430.

July 1 "Frisian Picnic," 11 a.m., Pinehurst Conservation Park, Hwy. 24A, four miles north of **Paris, Ont.** We hope to see you all there!

July 1-2 40th anniversary of CRC, **Charlottetown, PEI.** Info.: Audrey Masselink, fax (902) 892-5525.

July 8 Ligonier Ministries of Canada presents "Disciplines in Grace," in **Hamilton, Ont.**, with Rev. Marianno DiGangi and Jerry Bridges. Call 1-800-563-3529 to register.

July 10-28 "Summer School" at Wycliffe College and ICS, **Toronto, Ont.** For a brochure and registration details, call Ian Ritchie at (416) 979-2870 or fax (416) 979-0471.

July 12 "Hollandse Dag," 10 a.m., Caradoc Community Centre, **Mount Brydges, Ont.** Speaker: Rev. John D. Hellinga. Bring your own lunch and cup!

July 15 Fifth "Wieringermeer Picnic," 10 a.m.-4 p.m., Upper Queen's Park, **Stratford, Ont.** Please bring your own lunch!

July 17-21 "Summerfest," at Calvin College, **Grand Rapids, Mich.** Info.: (616) 957-6142.

July 23 Dutch worship service, led by Rev. John G. Klomps, 3 p.m., CRC, **Ancaster, Ont.**

Aug. 4-7 "ICS Ontario Family Conference," featuring Elaine Storkey (Christian Impact, London, England) and others, at HDCHS, **Ancaster, Ont.** Info.: (416) 979-2331.

Aug. 16 Ligonier Ministries of Canada presents "Spirit Wars," in **Guelph, Ont.**, with Dr. Peter Jones, of California's Westminster Theological Seminary. Call 1-800-563-3529 to register.

Aug. 16-19 "The Arts, Community and Cultural Democracy," a Calvin College, **Grand Rapids, Mich.**, -hosted conference. Keynote speaker: Calvin Seerveld and Nicholas Wolterstorff. Sponsored by Calvin, Dordt, ICS and Free University. Info.: (616) 957-6488.

Aug. 18-19 Ligonier Ministries of Canada presents "Upon This Rock," in **North York, Ont.**, with R.C. Sproul, Peter Jones and David Wells. Call 1-800-563-3529 to register.

Aug. 19 25th Anniversary reunion, Beacon Chr. High School, **St. Catharines, Ont.** For info, phone Fran Versluis-Koole at (905) 934-5761 or fax (905) 937-1130.

Aug. 27 Dutch worship service, led by Rev. Jerry J. Hoytema, 3 p.m., CRC, **Ancaster, Ont.**

Sept. 19-24 Ligonier Ministries of Canada presents "Upon This Rock," in **Charlottetown, PEI, Sydney, N.S., and Moncton, N.B.**, with Rev. Eric Alexander (Glasgow, Scotland). Call 1-800-563-3529 to register.



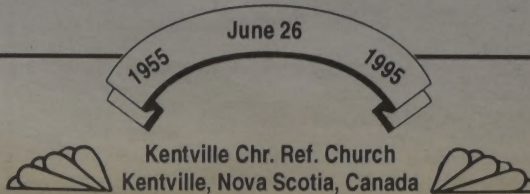
FRISIAN PICNIC

When? — Saturday, July 1, 1995
starting at 11 a.m.

Where? — Pinehurst Conservation Park
Hwy. 24A (4 miles north of Paris, Ont.)

We hope to see you all there!
Info.: (519) 587-2162

Look for
Business Directory
on page 13...



40th Anniversary Celebration

On June 26, 1955, the late Rev. Ralph J. Bos used Proverbs 22:28: "Remove not the ancient landmark which your fathers have set," as the text for his sermon on that historic day. Now forty (40) years later, we will be celebrating this happy occasion and to give God the honor and glory for HIS LOVE, HIS CARE and HIS LEADERSHIP. As part of our 40th anniversary celebration, our first pastor, John van Dyk, will be leading us in a service of thanksgiving on

Sunday, June 25, 1995. May God be praised for his leading of the church. For more info, contact:

Hank Bosveld (902) 678-8767 or Jerry Tenyenhuis (902) 538-9533

You are invited

We herewith announce a great celebration, with food,
good fun and choice libation, to toast and roast

The Rev. Tuyl

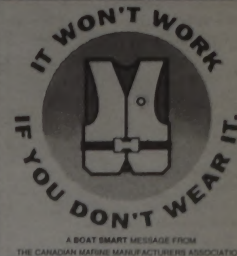
"Three score and ten," he announced with a smile.

We know when we cancelled it made all of you pout,
you see Carl had his gall bladder out,
but we know you will now have room in your heart,
to celebrate with him minus one body part.

Date: June 24, 1995 (7-10 p.m.)

Place: 77 Donegall Drive, Toronto, Ont.
(2 South of Eglinton, 1 East of Bayview)

R.S.V.P.: Dian Hofstra (416) 443-0064



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News

Students learn various ways of being Christ



PHOTOS COURTESY DCHS

Raise high the roof!

Coby Veenstra

BOWMANVILLE, Ont. — Servanthood is an inescapable and integral part of living the Christian life. Students and staff at Durham Christian High share that belief with the rest of Christendom.

The concept is taught in classes from day to day, but it was taught vividly and experientially during a very special week this spring. On April 10, DCHS suspended formal classes and students went out to learn, hands-on, what servanthood means and how it can be done.

The staff's goal for the week was that students would get a taste of the joy of being useful, of following Christ's model, when he donned a towel and served his disciples. To that end, projects were planned for each grade level.

Neat and neat

Some students learned that servanthood need not necessarily be far away, lofty, or glamorous to be satisfying. A park that looked like the town dump at the outset and which by the end of the day looked neat and inviting, was the object of real, tangible service.

The appreciation of the town was evident from the expressions of gratitude of passers-by: honks and thumbs up from drivers-by and appreciative words from a pedestrian. An added bonus to that experience? Many students in their journals of the week's events vowed never to litter again, because "the mess it leaves is gross and disgusting."

Some students learned the joy of bringing a smile of pleasure

to the face of a senior in a nursing facility when they brought a cup of coffee, played a game, took a walk or sang a song. Students brought the love of Christ to the homeless and very poor by working in hostels, soup kitchens, drop-in centres and food and clothing banks, or simply by talking to the people these ministries served.

Far and fun

Students ministered to seamen in Montreal and gave them a bit of friendship as they were far from home. Students cleaned out a chicken barn and

donated the money earned, to the food bank. Students sold Third World art and craft products, to help folk make a dignified, honest living in countries where livings are difficult to earn.

Service has many faces.

One class went to Baldwin, Mich., to work for Habitat for Humanity. They gained lots of fun, fellowship and new impressions. More im-

portantly, this class had the unique experience of seeing as they left, a house, though incomplete, but a house nevertheless, that hadn't been there when they began. This house would be home to a family who could never have afforded one. What a heart-warming feeling of satisfaction that gave!

Service week is over and school is slowly coming back to normal. Have the students learned what we hoped?

A lot of them have. Many very good and positive things have been said about the ex-



Fill up that container.

perience. Some students may not experience the results of this week until much later in their life.

Some students may never reach the hoped for goal. But that is how it is with all of education. Not everyone will learn everything teachers would

like them to.

In the meantime, we keep teaching: "Brother, let me be your servant; let me be as Christ to you."

Coby Veenstra is a member of the DCHS staff.

Thinkbit

"Convalescence is that vague time when you're better than you were but still not as well as you were before you were as sick as you are now."

Dorothy Hawkins
Phoenix, Arizona

Kingston prisoner Ron Dube gains early parole

Bert Witvoet

KINGSTON, Ont. — Ron Dube, the first ever prisoner in Canada to be ordained to the Christian ministry while in jail, has had his life sentence

without automatic parole adjusted to a life sentence with full parole at 19 years. He appeared before a judge and jury in Guelph, Ont. during the last week of May.



Ron and Susanne Dube

Dube is known to readers of *Christian Courier* through his writings and through CC's reports on him.

There were 12 or 13 witnesses speaking on his behalf at his hearing, says Ron's wife, Susanne Dube, who is relieved at the positive outcome.

"The way things work for Ron is that he can apply for parole three years before the full parole date arrives," she says. "That means Ron can apply at the end of June this year, when he will have served 16 years of his sentence."

Cascading process

At the end of June begins what the courts call a "cascading down" process, she adds. Ron can then immediately apply to the parole board, but it may take a few months before they will consider his application. They may begin the

process by first allowing him unescorted passes from prison.

The unescorted passes may lead to day parole, which means that he can be home or at work during the day but spend nights in a halfway house, explains Susanne. Eventually he will gain full parole, when he can live at home but must report to a parole officer on a regular basis. Parole also restricts a paroled person to a given geographical area for the duration of his parole, subject to the approval of the parole officer.

Parole will last for nine years in Ron's case, until the 25-year sentence he received 16 years ago has been served.

During the last day of his hearing, Ron had to be admitted to a hospital in Guelph for kidney stones. He is expected to return to Collins Bay Institution during the first week of June, reports Susanne.